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David in Luke-Acts: His Portrayal in the Light of Early Judaism. By Yuzuru Miura. (Wissenschaftliche Untersuchungen zum Neuen Testament 232). Tübingen: Mohr Siebeck, 2007. Pp. xix, 305. Paperback. €59.00. ISBN 978-3-16-149253-2.

This book is a revised version of a doctoral dissertation (University of Aberdeen, 2005), supervised by A. Clarke. M. wants to clarify Luke's understanding of the figure of David and to throw fresh light on the overall function of this figure in the Lucan writings and on the relationship between David and Jesus. His focus is on the person of David and he does not concentrate upon Luke's presentation of Jesus as the Davidic Messiah; a further new element is that the typological connections between David and Jesus are central in this study and not only genealogical aspects. This innovative and broad purpose of the book is carried out from the assumption that Luke was thoroughly familiar with the manifold ways in which David is portrayed in the Old Testament and in early Judaism. Therefore, these materials are extensively described and analysed in part I (ch. 3-7) before the Lucan use of this heritage is discussed in part II (ch. 8-10).

In part I, some choices are made. In the case of Old Testament texts, the Septuagint is used because Luke's Old Testament is primarily this Greek version; a further choice is that early Jewish texts discussed in this book only comprise traditions that were current in the period leading up to the end of the first century C.E. After the analysis of David as a character in the Old Testament, there are separate chapters about David in the Old Testament apocrypha and pseudepigrapha (reaching from Sirach to 4 *Ezra*), in the Qumran manuscripts, the writings of Philo and Josephus, and in early rabbinic thought (here we find an analysis of Targum Jonathan and a survey of references to David throughout Mishnah, Tosefta, *Mekilta*, *Sifra*, *Sifre* on Numbers, and *Sifre* on Deuteronomy). In this part of the book, the continuity in the ongoing process of unfolding the figure of David is emphasised. Developments that are already visible in Old Testament texts are also found in later texts and traditions. The results are presented in a consistent way by using several thematic categories: David as ideal king and as religious authority; David and Moses in parallel; affinities between David and Solomon; David as a sinner, as psalmist, as a model for the Jews, as prophet and as an indicator of the Messiah.

Part II explores the portrait of David in Acts and in Luke. Ch. 8 deals with references to David in Acts (1:16; 2:25, 20; 4:25; 7:45-46; 13:32, 34; 15:16) and ch. 9 pays attention to the figure of David in Luke (1:27, 32, 69; 2:4, 11; 3:31; 6:3; 18:38-39; 20:42, 44). Eight of the nine themes listed above are also found in the Lucan corpus; only the category "David as a sinner" is missing here. The references are dealt with very carefully and in a consistent way.

Special attention deserves M.'s discussion of Lucan quotations from the Psalms. Already in part I of his study, he calls attention to the phenomenon of the "Davidicization" process of the Psalter which started prior to the first century

C.E. This process includes the expansion to the entire Psalter of the Davidic authorship of the Psalms in the LXX and in the Qumran manuscripts; further, David is not only considered to be able to compose psalms but also to predict future events. This opens the possibility of reading the Psalter in the light of specific events from David's life. Sometimes these events are indicated in the subscriptions of the Psalms, and those indications can be related to stories about David in 1-2 Samuel and other narrative Old Testament texts. According to M., there are convincing arguments for the thesis that Luke's use of the Psalms is consistently typological-prophetic. This term "refers to a pattern and promise present in an Old Testament text so that a short-term event pictures and mirrors an ultimate and unique fulfillment in the New Testament" (149). Luke's interpretation involves three steps: a) the psalm deals with events from David's life; b) we can recognise patterns in events between David and Jesus; c) this opens the possibility of a typological-prophetic interpretation. The plus of this view is that it does not claim that David himself was consciously referring to the future Messiah. The application to Jesus is made by his followers on the basis of the way in which the image of David was unfolded in previous tradition.

M.'s analysis provides many convincing results but generally spoken it has the disadvantage that it almost exclusively focuses on similarities between David and Jesus and that he does not pay full attention to their differences. At times, the gap is bridged by filling up texts from the Psalms with elements that are to be found in late Jewish traditions; an example of this is the discussion of Psalm 15 on p. 142-143 where on the basis of only a few late Jewish texts M. is stating that already in the pre-Lucan tradition the psalm was read in the light of eschatological-messianic expectations. Another weak point is that Miura is presenting many parallels between David and Jesus in Luke 6:20-49 and in 9:51-19:28 whereas there is only small textual evidence for this assumption.

The exegetical methods used in this study are described as a combination of redaction and literary-critical approaches. Miura is applying some principles and key elements of narrative critical method and he is benefiting especially from the literary-critical method of intertextuality. Unfortunately, he does not offer a description of the theory of these methods and the way in which they can be made applicable to texts from the Bible and early Jewish traditions.

The book contains many useful overviews and schemes and it is concluded with a very rich bibliography (243-265) and with indexes of sources (267-297), modern authors (298-301) and subjects (302-305).

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